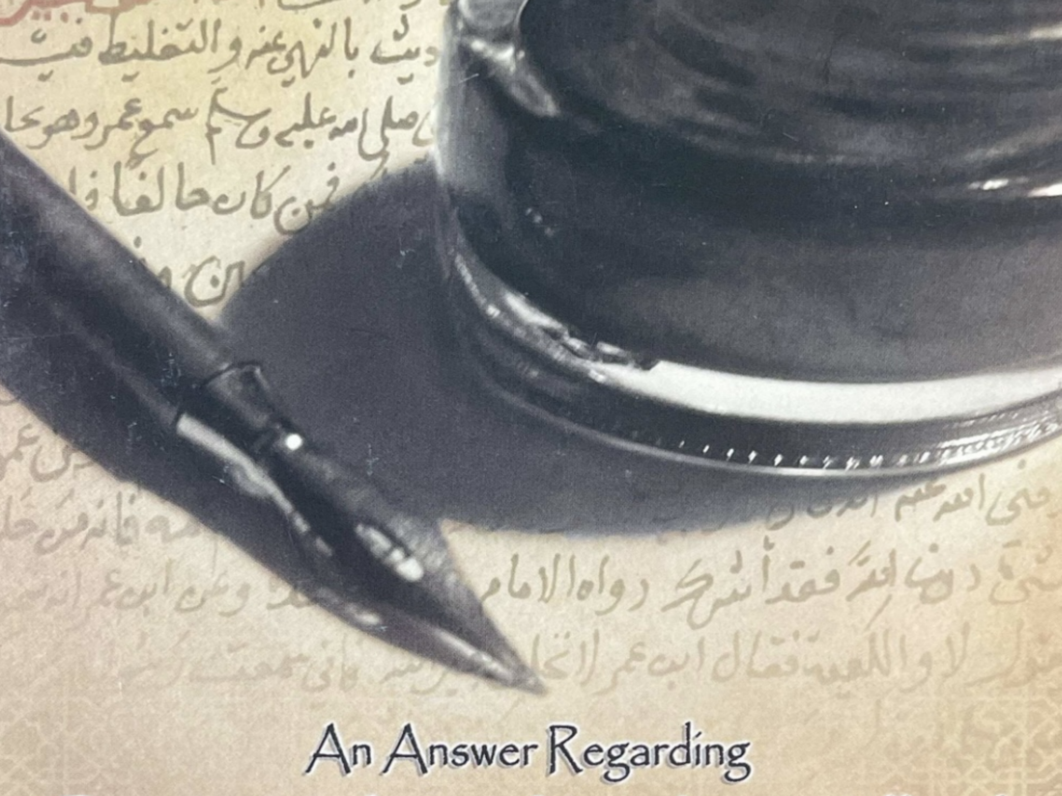


An Answer Regarding

# Swearing by other than Allaah & Prayer towards the Graves

Followed by A Chapter on

## Al-Istighaathah


Shaykhul-Islaam Ibn Taymiyyah
[d.728H]

# An Answer regarding Swearing by other than Allaah & Prayer towards the Graves

Followed by a chapter regarding

## *Al-Isti<u>gh</u>aathah*

By

*Shay<u>kh</u>ul-Islaam*
Abool-'Abbaas A<u>h</u>mad ibn 'Abdul-<u>H</u>aleem
Ibn Taymiyyah al-<u>H</u>arraanee
[d.728H]

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*al-Haafith* al-Mizzee [d.742H] said about *Shaykhul-Islaam* Ibn Taymiyyah (رحمه الله تعالى) :

> "I have not seen anyone like him, nor did he see anyone like himself. And I have never seen anyone more knowledgeable of the Book of Allaah and the Sunnah of His Messenger, nor anyone who followed them more closely than him."

*al-'Uqoodud-Darriyyah* of *al-Imaam* Ibn 'Abdul-Haadee (pg.12)



# Translator's Forward

All praises and thanks are for Allaah, many fine, blessed praises as our Lord loves and is pleased with, and may *salaat* and *salaam* be upon our prophet Muhammad, and upon his family and his Companions one and all.

To proceed…

In the hands of the noble reader is the translation of *"An Answer regarding Swearing by other than Allaah & Prayer towards the Graves"*, followed by *"A chapter regarding Al-Istighaathah"*, of *Shaykhul-Islaam* Abool-'Abbaas Ahmad ibn 'Abdul-Haleem Ibn Taymiyyah al-Harraanee [d.728H] (رحمه الله).

These short *rasaa'il* (treatises) are from the previously unpublished *rasaa'il* of *Shaykhul-Islaam* Ibn Taymiyyah (رحمه الله) and was edited and checked by our noble brother, *Shaykh* (Dr.) Aboo Muhammad Fawwaaz al-'Awadee (حفظه الله). For further clarification and benefit, I have added an additional section related to *al-Istighaathah* from *Shaykhul-Islaam*'s beautiful *Qaa'idatun Jaleelatun fit-Tawassuli wal-Waseelah.*

In these short *rasaa'il* (treatises) the reader will find many benefits, among them:

❁ The obligation of the *Tawheed* of Allaah and directing the *'ibaadaat* (acts of worship) to Him Alone, whether they be actions of the heart, actions of the tongue, or actions of the limbs, and this is the foundation of the religion of Islaam.

❁ The prohibition of *shirk*, both *shirk al-akbar* (the major *shirk* that expels one from the religion) and *shirk al-Asghar* (the minor *shirk*).

❁ The defense of Allaah's Messenger (صلى الله عليه وسلم) for *Tawheed* and nurturing his Companions and his *Ummah* upon it and his warning them from *shirk*.

❁ That *al-Halif* (swearing an oath) and *al-Istighaathah* (seeking help, relief, and deliverance from difficulty), like the *Salaah*, are acts of worship and must be directed to Allaah Alone.

❁ That praying towards the graves, setting up *masaajid* (places of worship) upon them, lighting lamps upon them (to serve and venerate them), and other than that are acts which Allaah and His Messenger have prohibited and warned against in the Qur'aan and the authentic Sunnah.

I would like to thank Sulaymaan ar-Roomee and Muhammad al-Mansour for taking the time to review the translation and making corrections and valuable suggestions where needed. And I need to thank Aboo Hanaan 'Umar Lewis for reviewing the

final product. Likewise, for his constant encouragement and unwavering support, I must thank my noble brother Aboo 'Abdillaah Nabeel Chogle.

And special thanks go to our *shaykh*, *Shaykh* Aboo 'Uthmaan Muhammad al-'Anjaree (حفظه الله) for sitting with me and suggesting points of benefit related to the text that have been included in the footnotes. The reading of both the Arabic text and the translation was completed on the 7th of Muharram, 1432H / 2 December, 2011. May Allaah reward him for his support and advice, and for his efforts in clarifying truth from falsehood.

Likewise, I have to thank *Shaykh* Aboo Muhammad Ahmad as-Subay'ee for his advice and insight.

I also wish to thank *Shaykh* Khaalid 'Abdur-Rahmaan Aal-Jaad al-Misree (حفظه الله) for taking the time to review some of the footnotes after completing his 2-month long *dawrah* here in Kuwait. This took place around the 2nd of Rabee' ath-Thaanee, 1433H.

Special thanks go to *Shaykh* Fawwaaz for his patience and help throughout this project. May Allaah reward him for his efforts.

I want to thank my family in particular for their support, with extra special thanks going to Umm Sufyaan for her patience, advice, and encouragement throughout this project.

May peace and blessings be upon our Prophet Muhammad, and upon his family and his Companions, one and all.

Aboo Sufyaan 'Uthmaan Beecher
Al-Fintaas, Al-Kuwait
6 Safar, 1433 / 1 January, 2012



# Introduction

All praise and thanks are due to Allaah, Lord of *al-'Aalameen*, and may *salaat* and *salaam* be upon our prophet Muhammad and upon his family and his Companions.

To proceed...

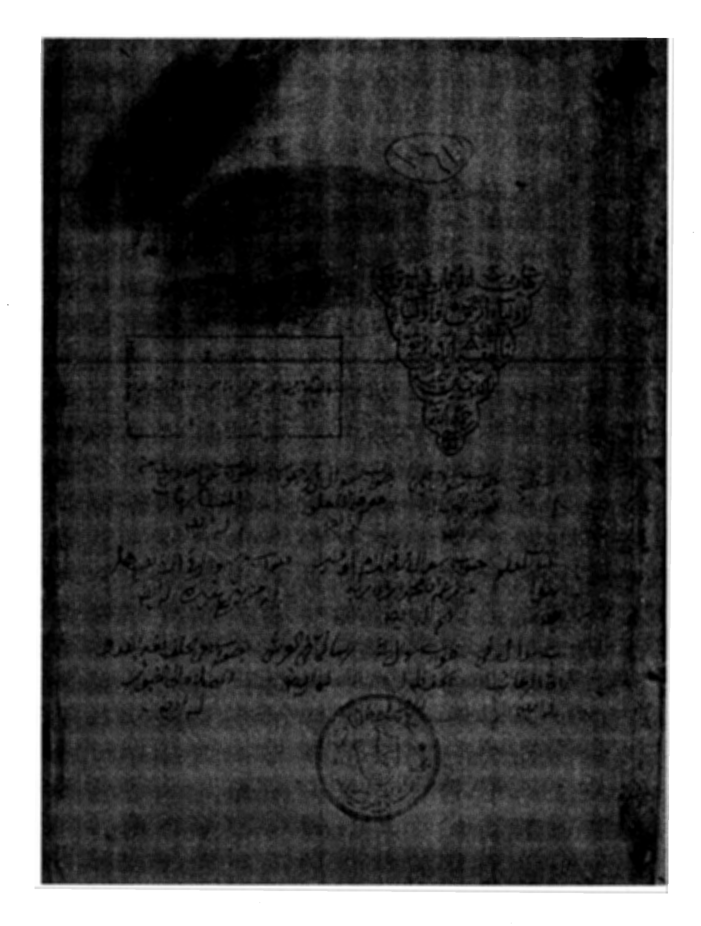
The verification of this treatise was completed relying upon a manuscript from the library of King Sa'ood University in ar-Riyaad, included in a collection of *risaa'il* of *Shaykhul-Islaam* Ibn Taymiyyah (رحمه الله) with the number 2263, beginning from marker no. 109 through no. 111. And it is from the *risaa'il* which have never before been published, and in this print there are some additions and corrections.

May peace and blessings be upon our Prophet Muhammad, and upon his family and his Companions.

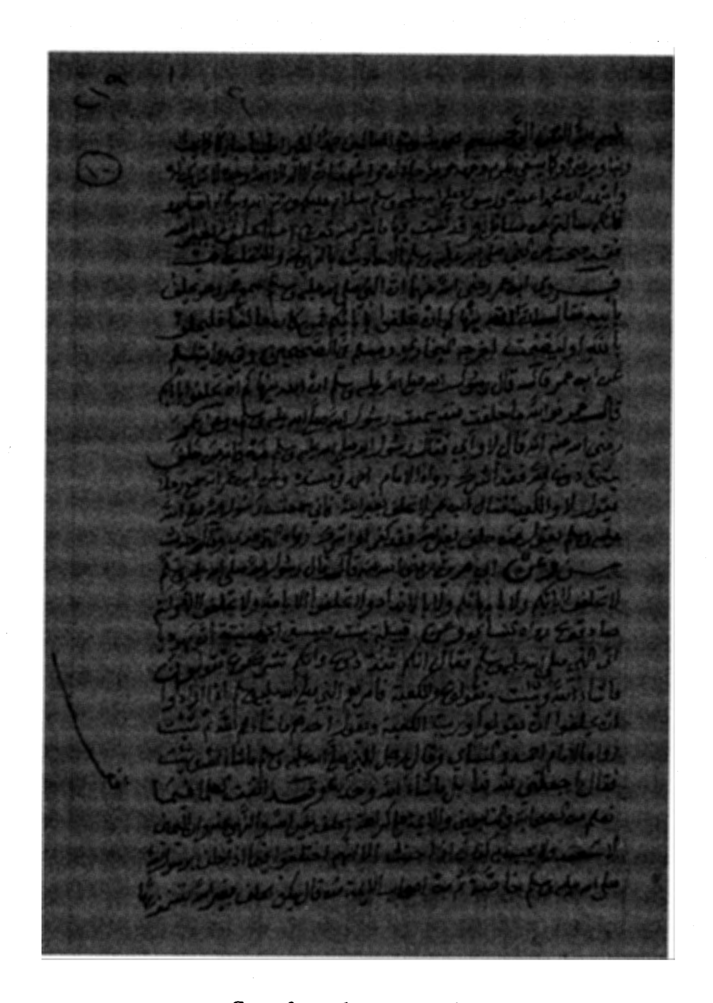
Fawaaz Muhammad Ahmad al-'Awwadee
10/5/1431H
2nd Edition 21/4/1432

# An Answer regarding Swearing by other than Allaah & Prayer towards the Graves

جواب في الحلف بغير الله و الصلاة إلى القبور



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# An Answer regarding Swearing by other than Allaah & Prayer towards the Graves

*Shaykhul-Islaam* Ibn Taymiyyah (رحمه الله) said:

"All praise and thanks are for Allaah, many fine, blessed praises as our Lord loves and is pleased with, and just as is befitting His Beneficence and the glory of His Majesty. And I bear witness that nothing has the right to be worshipped (in truth) except Allaah Alone without any partner, and I bear witness that Muhammad is His servant and His Messenger (صلى الله عليه وسلم).

*Salaamun 'alaykum wa rahmatullaahi wa barakaatuh.*

To proceed:

So indeed you asked about some matters, and I wrote regarding them what Allaah the Most High made easy (for me to write):

As for (*al-Halif*) swearing by other than Allaah [1], then indeed it has been authentically reported from the Prophet (صلى الله عليه وسلم) the *ahaadeeth* with the prohibition of it and the intensity and harshness regarding it.

So Ibn 'Umar (رضي الله عنهما) narrated that the Prophet (صلى الله عليه وسلم) heard 'Umar, and he was swearing by his father, so he said: "***Verily Allaah prohibits you from swearing by your fathers, so whoever swears, then let him swear by Allaah or let him remain silent.***"

It was collected by al-Bukhaaree and Muslim in the two *Saheehs*. [2]

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1 {Translator} *Al-Halif* is (swearing) an oath…its root meaning is a pact (or agreement) with firm resolve and intent. [*an-Nihaayatu fee ghareebil-Hadeethi wal-Athar* (pg.225)] As for swearing by other than Allaah, than it is an act of *shirk* which opposes the *Tawheed* of Allaah and the *da'wah* that He sent the Prophets and Messengers with. So it is an act which must be done only for Allaah Alone, just like the Salaah, *ad-Du'aa*, *al-Isti'aanah*, seeking knowledge, or any other act of worship, and the narrations that *Shaykhul-Islaam* mentions in this chapter will make this clear.

2 al-Bukhaaree (# 6108) and Muslim (# 4257)
{Translator} *Shaykh* al-'Anjaree mentioned that this is an example of how the Messenger of Allaah (صلى الله عليه وسلم), if one of his Companions said or did something that they did not know was incorrect, he would correct them and teach them the *Haqq*.

And in the narration of Muslim [3] from Ibn 'Umar who said: The Messenger of Allaah (صلى الله عليه وسلم) said: "***Verily Allaah prohibits you from swearing by your fathers.***" 'Umar said: 'So by Allaah! I never swore (an oath) since I heard Allaah's Messenger (صلى الله عليه وسلم) (say that).' [4]

And 'Umar (رضي الله عنه) narrated that he said: "By my father, no!" So the Messenger of Allaah (صلى الله عليه وسلم) said: ***"What is this?! For verily whoever swears by something other than Allaah has committed shirk."***

It was reported by *al-Imaam* Ahmad in his *Musnad*. [5]

And Ibn 'Umar reported that he heard a man say: "By the Ka'bah, no!" So Ibn 'Umar said: "Do not swear by other than Allaah, for indeed I heard Allaah's Messenger (صلى الله عليه وسلم) say: "***Whoever swears by other than Allaah has committed kufr or has committed shirk.***"

It was reported by at-Tirmidhee [6] and he said: a *hasan hadeeth*. [7]

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[3] Muslim (#4254)

[4] {Translator} *Shaykh* al-'Anjaree explained that this narration shows how the Companions, after they learned the *Haqq*, they would stick to it and not leave it for anything. And this is the way of Ahlus-Sunnah; When they know the *Haqq*, they hold on to it tightly and do not turn right or left, and they leave off arguing and debating regarding it.

[5] Collected by Ahmad (# 329) and its *isnaad* is *saheeh*.

[6] At-Tirmidhee (#1535), declared *saheeh* by al-Haakim and Ibnul-Milqin as it is in *Al-Badrul-Muneer* (9/458), and al-Albaanee in his checking of *Sunan at-Tirmidhee*.

7 {Translator} *Shaykh* al-'Anjaree mentioned that this shows how the Companions, after taking knowledge from the Prophet (صلى الله عليه وسلم), -

And from Aboo Hurayrah (رضي الله عنه) who said: "The Messenger of Allaah (صلى الله عليه وسلم) said: ***"Do not swear by your fathers, nor by your mothers, nor by the idols (set up as rivals with Allaah), and do not swear except by Allaah. And do not swear unless you are truthful."***

It was related by an-Nasaa'ee. [8]

And Qutaylah bint Sayfee al-Juhaniyyah reported that a Jew came to the Prophet (صلى الله عليه وسلم) and said: "Verily you (the Muslims) set up rivals (with Allaah) and indeed you commit *shirk*, for you say 'What Allaah wills and what you will', and you say 'By the Ka'bah.'" So the Prophet (صلى الله عليه وسلم) ordered them (the Companions) if they want to swear that they say 'By the Lord of the Ka'bah', and for any one of them to say 'What Allaah wills, then you will.'

It was related by *al-Imaam* Ahmad. [9]

And with an-Nasaa'ee [10] : And a man said to the Prophet (صلى الله عليه وسلم) 'What Allaah wills and what you

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- they would censure and rebuke the *mukhaalif* (the one who opposes the *Haqq*).

[8] An-Nasaa'ee (# 3800), and declared *saheeh* by *Shaykh* al-Albaanee.

{Translator} To intentionally lie while swearing an oath is from the major sins. Ibn Mas'ood (رضي الله عنه) reported that he heard the -

- Messenger of Allaah (صلى الله عليه وسلم) say: ***"Whoever swears a false oath in order to take by it the wealth of another muslim deliberately, he will meet Allaah while He is angry with him."*** [Muslim] And the *Salaf* called this type of false oath *al-yameen al-ghamoos.*

[9] Ahmad (# 27093), and declared *saheeh* by al-Albaanee in *As-Silsilah As-Saheehah* (# 136)

[10] *As-Sunan Al-Kubraa* (# 10759) and declared *saheeh* by al-Albaanee in *As-Silsilah As-Saheehah* (# 139)

will.' So he said: ***"Do you make me a rival with Allaah?! Instead (say) what Allaah Alone wills."***

And the *'Ulamaa'* have agreed – according to what I know – from the Companions, the Taabi'een, and the *Imaam*s - upon the dislike of swearing by other than Allaah, the prohibition of it, and that the oath (*al-yameen*) is not binding and an expiation (*kaffaarah*) is not obligatory if one breaks it, except that they differed in regards to one swearing by the Messenger of Allaah (صلى الله عليه وسلم) specifically. [11]

Then from the companions of the *Imaam*s are those who say: Swearing by other than Allaah is disliked and is not prohibited. And the rest assert that it is *haraam* (prohibited), **and this is what is correct**, because the Prophet (صلى الله عليه وسلم) stated that Allaah forbade us from it, and what Allaah forbade us from is *haraam*, except that a proof is established that shows it is disliked. And he stated that this is *shirk* and *kufr*, and everything that is named *kufr* and *shirk*, then its lowest degree is that it is *haraam*.

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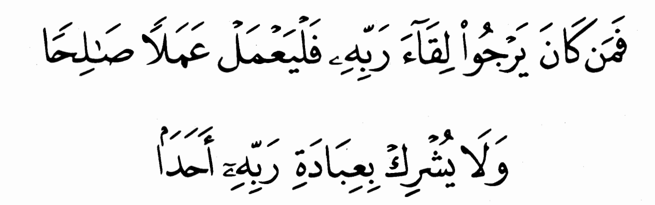
[11] *Shaykhul-Islaam* mentions: "And *al-Halif* by the creation is *haraam* according to the *jumhoor* (majority of the scholars). And it is the *madhhab* of Aboo Haneefah and one of the two sayings in the *madhhab* of ash-Shaafi'ee and Ahmad, and unanimous consensus (*ijmaa'*) of the Companions on that has been reported." And he also mentions that this was the position of the *jamhoor*, including Maalik, Aboo Haneefah, ash-Shaafi'ee, and one of the sayings of Ahmad. See *al-Fataawaa* (1/204) and *al-Istighaathah feer-raddi 'alaal-Bakree* (1/82).

*Shaykhul-Islaam* also mentions: "And the majority of the scholars are upon (the position) that *al-yameen* (the oath) is not binding, not by him (the Prophet) and not by other than him. And indeed the Prophet (صلى الله عليه وسلم) said: "***Whoever swears, then let him swear* by *Allaah or remain silent.*"** And he said: "***Whoever swears by other than Allaah has committed shirk.***" [*Majmoo'atul-Fataawaa* (11/506)]

And indeed it is named *shirk* because swearing by other than Allaah only occurs (by swearing) by that which is worshipped. So whoever swears by other than Allaah, then indeed he has set up a *nidd* (rival) with Allaah. [12]

So if he does this, believing whole-heartedly in its worship, he is a *kaafir*. And if he does not believe, then he is a *mushrik* according to the saying [that it is] less than the major *shirk* that expels one from the religion, as they have said '*shirk less than shirk*'.
And (it comes in) his saying [(صلى الله عليه وسلم)] [13] :
***"Ar-Riyaa' is shirk."*** [14]

And in regards to that Allaah the Most High revealed:



[12] A *nidd* is the equal or like of something that opposes it in its affairs,...and what is intended by it is what they used to take as dieties (that are worshipped) besides Allaah. [*an-Nihaayatu fee ghareebil-Athar* (5/34)]
[13] an addition dictated by the context.
[14] Established as *marfoo'* from the *hadeeth* of Shaddaad bin Aws and other than him: ***"Verily that which I fear for you most is the minor shirk."*** They said: "And what is the minor *shirk*, O Messenger of Allaah?" He said: ***"Ar-Riyaa'..."*** Collected by Ahmad (5/428) and al-Bayhaqee in *Ash-Shu'ab* (# 6412), and Ibn Hajr declared its *isnaad hasan* in *Buloogbul-Maraam* (# 1277) and declared *saheeh* by al-Albaanee in *As-Saheehah* (# 951)

**"So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."** [*Al-Kahf* (18):110]

And this includes that a man says '(I swear) by my life' or 'by your life', 'by so-and-so's life', or 'by the grave of so-and-so', or 'by the grave of my father', or 'by the grave of your father', or 'by the grave of *shaykh* so-and-so', or 'by the grace of the Sultaan', 'by the life of the Sultaan's head', or 'by the life of your head'. Or, 'by the right of my sword', 'by the life of the youth', 'by the right of my father', or 'by your sanctity with Allaah' or 'by the sanctity of *shaykh* so-and-so with Allaah' or 'by the right of the Ka'bah' and everything that is from this by which the crudest of people swear by with the intention of glorification.

So whoever swears by something from these types of oaths then he has indeed disobeyed Allaah and His Messenger in his saying: ***"Whoever swears an oath, then let him not swear except by Allaah."*** [15] And he enters into his saying: ***"Whoever swears by something other than Allaah has committed shirk."*** [16]

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[15] Al-Bukhaaree (# 3836) and Muslim (#4259)

[16] The *hadeeth* of 'Umar that has preceded, collected by *al-Imaam* Ahmad (#329)

Along with that, 'Abdullaah bin Mas'ood (رضي الله عنه) said, and he is from the senior-ranking Companions of Allaah's Messenger (صلى الله عليه وسلم): "That I swear by Allaah and I am lying is more beloved to me than I swear by other than Him and I am truthful." [17]

(It was) reported by H̲arb al-Kirmaanee [18] with an *isnaad* that is *jayyid.* [19]

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[17] {Translator} Here we see that the way of Ahlus-Sunnah is to take their understanding of the Qur'aan and Sunnah from the understanding of the Companions, as *Shaykhul-Islaam* does here with the narration of Ibn Mas'ood (رضي الله عنه). And this is from those matters that distinguish the methodology of Ahlus-Sunnah from the false methodologies of the deviant sects. *al-Imaam* Ah̲mad (رحمه الله) said: "The foundational principles (*Us̲ool*) of the Sunnah with us (the *Imaam*s of Ahlus-Sunnah) are: Holding tightly to what the Companions of Allaah's Messenger (صلى الله عليه وسلم) were upon, and taking them as models to be followed." [*Usoolus-Sunnah*] So it is their understanding of the Qur'aan and Sunnah that we adhere to.

[18] H̲arb bin Ismaa'eel al-Kirmaanee (رحمه الله), the *Imaam* and *Faqeeh*, companion of *al-Imaam* Ah̲mad and *al-Imaam* Ish̲aaq bin Raahawayh. He also took knowledge from the likes of 'Abdullaah bin az-Zubayr al-H̲umaydee, Sa'eed bin Mans̲oor, and Aboo 'Ubayd al-Qaasim bin Salaam. It is said that he died in the year 280H.

[19] Collected by 'Abdur-Razzaaq (8/469, # 15929), Ibn Abee Shaybah (5/29, # 12402), and at̲-T̲abaraanee in *al-Kabeer* (9/183). {Translator} *Shaykh* al-'Anjaree mentioned a benefit here. The way of Ahlus-Sunnah, when bringing the narrations reported from the Companions of the Prophet (صلى الله عليه وسلم), is to look at the chains of narration and bring that which is authentically reported from them, just as is done with the narrations from the Prophet (صلى الله عليه وسلم).

And al-Qaasim bin Mukhaymarah [20] said: "It doesn't matter to me if I swore by a man's life or by the cross [because they are equal]."

(It was) related by Sa'eed bin Mansoor [21] . [22]

So here al-Qaasim clarified that swearing an oath by other than Allaah has the same position as swearing by the *tawaagheet* [23] like the cross and the like of it.

And for that, 'Abdullaah bin Mas'ood said: "That I swear by Allaah and I am lying is more beloved to me than I swear by other than Him and I am truthful." That is because if he swore by other than Allaah he will indeed have committed *shirk*, even if it wasn't the major *shirk* (*shirk al-akbar*), for verily it is a sin greater than lying. And if he swears and he was lying then upon him is the sin of his lying, but he is a *muwahhid* (a person of *Tawheed*) in

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[20] Al-Qaasim bin Mukhaymarah, Aboo 'Urwah al-Hamdaanee al-Koofee, d.100H (رحمه الله). *al-Haafith* Ibn Hajr said in *Taqreebut-Tahdheeb*: "a trustworthy narrator, a person of virtue and excellence." {Translator}

[21] Sa'eed bin Mansoor bin Shu'bah al-Khuraasaanee al-Marwazee, the *Haafith*, *Imaam*, *Shaykh* of the Haram, author of *"as-Sunan* [d.227H] (رحمه الله). He heard from Maalik bin Anas, al-Layth bin Sa'd, Hammaad bin Zayd, Fudayl bin 'Iyyaad, Sufyaan bin 'Uyaynah, and others.

[22] Collected by Ibn Abee Shaybah (5/29, # 12407)

[23] {Translator} *Tawaagheet* is the plural for *taaghoot*. 'Umar binul-Khattaab (رضي الله عنه) explained the meaning of *at-Taaghoot* is "the shaytaan", as did Mujaahid. Jaabir bin 'Abdillaah (رضي الله عنه) said the *tawaagheet* are "the fortunetellers upon whom the *shayaateen* descend". And *al-Imaam* Maalik (رضي الله عنه) said: "*at-Taaghoot* is everything that is worshipped besides Allaah." Al-'Imaad bin Katheer said: "*at-Taghoot* is the shaytaan, and what he beautifies from the worship of other than Allaah." See *Fathul-Majeed* of *ash-Shaykh* 'Abdur-Rahmaan bin Hasan bin *al-Imaam* Muhammad bin 'Abdul-Wahhaab (1/87-88).

his swearing by Allaah. And the major sin along with *Tawheed* is better than a good deed along with *shirk*. [24]

[24] {Translator} **Benefit:** *Shaykh* 'Abdur-Rahmaan bin Hasan said regarding the narration of Ibn Mas'ood: "So if this was the position of *shirk al-asghar* (the minor *shirk*), so how about *shirk al-akbar* (the major *shirk*) that necessitates abiding eternally in the Fire? Like calling upon other than Allaah and *Istighaathah* (seeking help, relief, and deliverance from difficulty) by him, and *Raghbah* (fervent desire) towards him and giving away ones needs and possessions to him, just as is the situation of most of this *Ummah* in these times and what was before them, from glorification of the graves and taking them as idols and building upon them, taking them as places of worship, and building shrines in the name of the dead in order to worship the one in whose name it was built, glorifying him and devotion to him with the hearts, speech, and actions. And indeed the calamity greatened due to this *shirk al-akbar* which Allaah will not forgive, and they abandoned what the Glorious Qur'aan proved from the prohibition of this *shirk* and what leads to it." [*Fathul-Majeed* (2/692)]

# Chapter

And as for *Salaah* (prayer) at the graves, and *Salaah* towards them, or setting up the *masaajid* (places of worship) upon the graves, or lighting lamps upon them (to: then indeed it has been authentically reported from the Prophet (صلى الله عليه وسلم) and from his Companions and other than them from the *Imaams* regarding the prohibition, the censure, the curse of the one who does that, and the mention that they are the most evil of the creation, has indeed spread widely, rather, has reached the level of *mutawaatir* with the People of Knowledge in their *Sunan*, even if many of the people don't know that. [25]

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25 {Translator} *Shaykhul-Islaam* said: "And indeed the *Imaams* of Islaam have agreed that building these tombs and shrines on the graves is not legislated, and *salaah* at them is not legislated, and intending them for worship at them, by way of *salaah*, or *I'tikaaf*, *Istighaathah*, invocation, or the like of that is not legislated. And they disliked *salaah* at them. Then verily many of them have said: indeed the *salaah* (performed) at them is null and void, because the Prophet (صلى الله عليه وسلم) prohibited it. And indeed the Sunnah for the one visiting a grave of a deceased muslim – whether a prophet, a righteous person, or other than them – is only that he send *salaam* upon him and supplicate for him with the same stature as *salaah* upon his funeral." [*al-Fataawaa* (27/448)]

So it was related by Jundub bin 'Abdullaah al-Bajalee that he said: I heard the Messenger of Allaah (صلى الله عليه وسلم) say five days before he passed away: ***"Verily those who came before you took the graves of their prophets and their righteous as masaajid. Beware! Do not take the graves as masaajid, for verily I forbid you from doing that."*** Related by Muslim in his *Saheeh*. [26]

And on the authority of 'Aa'ishah, *Ummul-Mu'mineen* (Mother of the Believers), who said: "Allaah's Messenger (صلى الله عليه وسلم) said during his final illness (before his death): ***"May the curse of Allaah be upon the Jews and the Christians, they took the graves of their Prophets as masaajid (places of worship)."*** She said: "Had it not been for that [the Prophet's warning and his cursing those who did that] [27] his grave would have

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[26] Muslim (# 1188)

[27] {Translator} *Shaykh* 'Abdur-Rahmaan bin Hasan (رحمه الله) said: "This is because she ['Aa'ishah] understood from the statement of the Prophet (صلى الله عليه وسلم) that it is a warning to his *Ummah* from this action which the Jews and Christians used to do with the graves of their prophets, for indeed, that is from going to extremes in regards to the Prophets, and is from the greatest of paths leading to *shirk*. And from the strangeness of Islaam is that this action which the Messenger of Allaah (صلى الله عليه وسلم) cursed those who did it [the Jews and Christians] – as a warning to his *Ummah* from doing that with him (صلى الله عليه وسلم) and with the *saaliheen* from his *Ummah* – indeed many of the creation from the latter part of this *Ummah* have done, and believe that it is an act from the acts of drawing closer (to Allaah), and [in reality] it is from the greatest of sins and evil actions, and they did not perceive that that is in opposition to Allaah and His Messenger." [*Fathul-Majeed* (1/389)]

Look at the situation in our time today, and you will find that some of the greatest *masaajid* in the Muslim World are those built upon graves, like the *masjid* of Sayyidah Zaynab (Damascus and Cairo), the *masjid* of al-Badawee (Tanta, Egypt), and the *masjid* of Hussein (Cairo) where people go to worship, make *du'aa*, and even make *tawaaf* around them! -

been made prominent (out in the open, instead of in his house), but he was afraid that it might be taken as a place of worship." It was collected by al-Bukhaaree. [28]

And also from her, that she said: "When the Prophet was afflicted by his final illness, some of his wives mentioned a church which they had seen in Abyssinia in a place called Maariyah. Umm Salamah and Umm Habeebah (رضي الله عنها) came to Abyssinia, and both of them narrated it's (the church's) beauty and the images [in it] [29] . So he raised his head and said: ***"Those people, whenever a pious man dies amongst them, they***

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- In India you find the tomb and *masjid* of Sayed Peer Haji Ali Shah Bukhari (Mumbai) where more than 40,000 pilgrims, Muslims and non-muslims, visit every Thursday and Friday seeking blessings from him. And in Pakistan, the shrine of Abdullah Shah Ghazi (Karachi) where people gather to make *du'aa*, seek blessings from him, and to recite Qur'aan. And there are the graves of the Wali Sanga (Java, Indonesia), and the tomb of Muhammad Ahmad "al-Mahdi" in Omdurman (Sudan), and other than them. All of these are a few present-day examples of that which the Messenger of Allaah (صلى الله عليه وسلم) warned this *Ummah* from – *ghuloo* (going to extremes) towards the *saaliheen* and taking their graves as places of worship, just as the Jews and Christians did. This shows us the importance of *at-Tawheed* and why it must be taught to the people.

[28] Al-Bukhaaree (# 1330) and Muslim (# 531).

{Translator} You will find that every religion builds upon the graves of their leaders and *imaams* – except Ahlus-Sunnah, as this is in total opposition to *at-Tawheed* which Allaah sent all of His Messengers to call their people to. An example is what the Raafidah have done with Khomeini, and the Raafidah were the first from this *Ummah* to build *masaajid* upon the graves. They constructed a shrine over his grave which they make *tawaaf* around and come to for *du'aa*, particularly on the day of 'Aashooraa. So they have done for Khomeini the exact same thing that the Prophet (صلى الله عليه وسلم) cursed the Jews and Christians for and warned this *Ummah* against.

[29] An addition from *Saheeh al-Bukhaaree* (# 1341)

***make a masjid (a place of worship) on his grave, and then they make those images in it. Those are the most evil of the creation (in the Sight of Allaah) on the Day of Resurrection."***
Collected by them both (al-Bukhaaree and Muslim) in the two *Saheeh*s. [30]

And from Aboo Hurayrah (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said: ***"May Allaah kill the Jews, they took the graves of their prophets as masaajid."***
Both of them (al-Bukhaaree and Muslim) collected it. [31]

And from Ibn 'Abbaas (رضي الله عنهما) that when death approached the Prophet (صلى الله عليه وسلم), he said: ***"Allaah has cursed the Jews and Christians; they took the graves of their prophets as masaajid."***
Collected by them both in the two *Saheeh*s. [32]

And also from him, that he said: "The Messenger of Allaah (صلى الله عليه وسلم) said: ***"Allaah has cursed those women who visit the graves, those who take them as masaajid and hang lamps on them."***
Related by *al-Imaam* Ahmad, Aboo Daawood, an-Nasaa'ee, and at-Tirmidhee, and he said: "a *hasan hadeeth*." [33]

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[30] Al-Bukhaaree (# 434 and # 1341) and Muslim (# 1181)
[31] Al-Bukhaaree (# 437) and Muslim (# 1185)
[32] Al-Bukhaaree (# 1330) and Muslim (# 1187)
[33] Ahmad (# 2030), Aboo Daawood (# 3236), an-Nasaa'ee (# 2043), -

And it was reported from Ibn Mas'ood (رضي الله عنه) who related that the Prophet (صلى الله عليه وسلم) said: ***"From the most evil of the creation are those who the Hour reaches them while they are still alive, and (those) who take the graves as masaajid."*** Reported by *al-Imaam* A<u>h</u>mad with an authentic *isnaad.* [34]

Indeed five days before his death, Allaah's Messenger (صلى الله عليه وسلم) forbade that they should take the graves as *masaajid*, and clarified that those who were before us used to take the graves of the Prophets and the righteous as *masaajid*, and that he himself (صلى الله عليه وسلم) forbade us from taking the

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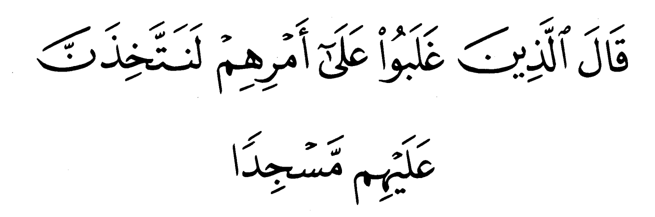
- and at-Tirmi<u>dh</u>ee (# 320). Declared *<u>h</u>asan* by al-Ba<u>gh</u>awee in *Shar<u>h</u>us-Sunnah* (2/417), Ibn Katheer in *Irshaadul-Faqeeh illa ma'rifati adillat at-Tanbeeh* (1/239) and he said: "And there is no doubt that this *<u>h</u>adeeth* is *<u>h</u>asan* proven by its numerous routes of transmission, even though in each one of them is slight weakness. And Ibn Daqeeq al-'Eed strengthened it as he stipulated that in the introduction of his book *al-Ilmaamu bi-a<u>h</u>aadeethil-A<u>h</u>kaam* (# 574), Ibnul-Qa<u>tt</u>aan al-Faasee in *Bayaanul-Wahmi wal-Eehaam*, and he spoke with detailed speech regarding the narrator of the *<u>h</u>adeeth*, so see 5/563, and A<u>h</u>mad Shaakir in his *ta<u>k</u><u>h</u>reej* of the *Musnad* of *al-Imaam* A<u>h</u>mad (# 2030), and he said in his *ta<u>k</u><u>h</u>reej* of *Sunan at-Tirmi<u>dh</u>ee* (# 320): "So this *<u>h</u>adeeth*, at the least of its conditions, is *<u>h</u>asan*, then the attesting narrations that we have mentioned in support of it raise it to the level of authentic due to other than it, if it isn't *<u>s</u>a<u>h</u>ee<u>h</u>* by the authenticity of this *isnaad*."

[34] Collected by A<u>h</u>mad (# 3844) and with another wording (# 4342)

{Translator} *Shay<u>k</u><u>h</u>ul-Islaam* Ibn Taymiyyah said: "And the first to fabricate these narrations regarding travelling to visit the *mashaahid* (shrines) that are (built) upon the graves were *ahlul-bid'a* from the Raafi<u>d</u>hah and the likes of them, those who neglect the *masaajid* and venerate the shrines. They leave the houses of Allaah which He commanded that His Name me mentioned in them and He be worshipped in them, Alone without any partner, and they venerate the shrines in which *shirk* is made, and lie and innovate in them a *deen* (religion) which Allaah did not send down any authority for."

[*al-Fataawaa* (27/191)]

graves as *masaajid*, lest someone believe that this is from those things that they should follow them in, for indeed Allaah informed about them by that in His saying:



**"(Then) those who overcame their affair said: "We verily shall build a place of worship (*masjid*) over them."** [*al-Kahf* (18):21]

Then verily he (صلى الله عليه وسلم), at the time of meeting his Lord, he cursed those people of the Book who took the graves as *masaajid* in order (for them) to take by that a warning and not take his grave nor the grave of other than him as a *masjid*. And for that, when Allaah took him to His Bounty, he was buried in his house and his grave was not made open and prominent, lest the people take it as a place for Salaah and take it as a *masjid*, for indeed it has come from him that he said***: "O Allaah! Do not make my grave an idol that is worshipped."***[35] and he

[35] Collected by Ahmad (# 7358), and declared *saheeh* by al-Albaanee in his book *Tah-dheerus-Saajid* (#18). And it also comes with 'Abdur-Razzaaq (# 15916) with the wording: ***"O Allaah! I seek refuge in you from my grave being taken as idol and my minbaar as an 'eed (a place of celebration)."***

{Translator} This *hadeeth* clarifies that the grave which the people go to for *salaah*, *du'aa*, and other than that, like the grave of Khomeini, -

said: ***"Do not take my grave [as an 'eed (a place of gathering and celebration*** [36] ***), and do not make your homes like graves], and send salaat upon me wherever you are for indeed your salaat reach me."*** [37]

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- becomes an idol that is worshipped, according to the statement of Allaah's Messenger (صلى الله عليه وسلم)!

[36] {Translator} *Shaykhul-Islaam* said: "So he forbade that his grave be taken as an *'eed*, and this is the meaning of *al-mashaa'ir* (places of rites and their actions) because *al-mashaa'ir* are taken as *a'yaad* (*'eeds*), meaning: the people gather at them during specific, customary times. And the *'eed* is a name for the time and place that gathering in it is customary." See *al-Istighaathatu feer-Raddi 'alaal-Bakree* (2/432-434)

[37] Collected by Ahmad (14/403) and Aboo Daawood (# 2042) from the *hadeeth* of Aboo Hurayrah (رضي الله عنه). An-Nawawee declared it to be *saheeh* in *Riyaadhus-Saaliheen* (# 1401) and al-Albaanee in *Sunan Abee Daawood*. What is between brackets is an addition from *Musnad* of *al-Imaam* Ahmad.

{Translator} The Messenger (صلى الله عليه وسلم) said: ***"and do not make your homes like graves]..."*** meaning: it is not allowed to pray at the graves, so pray in your homes so that they do not resemble the graves where *salaah* is prohibited. ***"...and send salaat upon me wherever you are for indeed your salaat reaches me"***, meaning: it is not required for you to come to his grave to send *salaat* and *salaam* upon him, as this would be taking his grave as an *'eed*. Rather send *salaat* and *salaam* upon him wherever you may be. And this is from his protection and establishment of *Tawheed* and cutting off the avenues that lead to *shirk* - صلى الله عليه وسلم.

**Benefit:** *Shaykhul-Islaam* (رحمه الله) said: "As for travelling to the graves of the Prophets and the *saaliheen* (righteous), then this did not exist in Islaam during the time of (*al-Imaam*) Maalik, and this was only invented after the first three generations – the generation of the Companions, and the Taabi'een, and those who followed them. And as for these generations which the Messenger of Allaah (صلى الله عليه وسلم) praised, then this was not established during them, but rather after them appeared falsehood and *shirk*. And for that, when a questioner asked Maalik about a man who made a vow to visit the grave of the Prophet (صلى الله عليه وسلم), so he said: If he intended the *masjid* then let him come and pray in it, and if he intended the grave then he should not do it, according to the *hadeeth* that came ***"Do not undertake a journey* except *to* three *masaajid."*** [an-Nasaa'ee (1430), Ibn Maajah (1139), & Ahmad (3/93) and declared *saheeh* by *al-Imaam* al-Albaanee]

Likewise, whoever visits the graves of the Prophets and the *saaliheen* -

And the house of 'Aa'ishah (رضي الله عنها) was outside of the *masjid*, so when it was the period of al-Waleed bin 'Abdul-Malik, he bought the houses of the wives of the Prophet (صلى الله عليه وسلم) from the direction of the *masjid* (from the direction of the Qiblah) and from its east and demolished them and added them into the *masjid*. And he blocked off the house of 'Aa'ishah, and built on it wall after wall and distorted it from the direction of the Qiblah, and made the back side of it a rounded (curved)

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- to call upon them, or to seek from them *du'aa* (for him), or he intends to make *du'aa* close to them due to his being closer to being answered in his mind, so this was not known during the time of Maalik, not at the grave of the Prophet (صلى الله عليه وسلم) and not other than him."

*Shaykhul-Islaam* continued: "And Maalik deemed desirable what the rest of the scholars deemed desirable, from travelling to al-Madeenah and praying in his *masjid*, and likewise conveying *salaam* upon him and upon his two companions [Aboo Bakr and 'Umar] at their graves, following Ibn 'Umar [who used to come to give *salaam* to them when returning from a journey]. And Maalik is from the most knowledgeable of the people of this, because indeed he saw the Taabi'een who saw the Companions in al-Madeenah. And for this, he used to prefer following the *Salaf* in that. And he disliked that someone innovate a *bid'ah* there. So he disliked that a man elongate standing and making *du'aa* at the grave of the Prophet (صلى الله عليه وسلم) because the Companions – (رضوان الله عليهم) - did not used to do that. And Maalik disliked for the people of al-Madeenah, that every time a person enters the *masjid*, that he comes to the grave of the Prophet (صلى الله عليه وسلم) because the *Salaf* did not used to do that. Maalik – (رحمة الله عليه) - said: 'The latter part of this *Ummah* will not be corrected except by what corrected its earliest part'. Rather, they used to come to his *masjid* and they would pray in it behind Aboo Bakr as-Siddeeq, 'Umar, 'Uthmaan, and 'Alee – (رضي الله عنهم أجمعين)– for indeed those four prayed as *Imaams* in his *masjid* and the Muslims prayed behind them, just as they prayed behind him (the Prophet), and they would say in the *Salaah*: *As-Salaamu 'alayka yaa ayuhaan-Nabee wa rahmatullaahi wa barakaatuh*, just as they would say that during his lifetime. Then when they would finish the *Salaah*, they would sit or leave. And they would not come to the grave to convey the *salaam* due to their knowledge that (sending) *as-salaat* and *as-salaam* upon him in the *Salaah* is more complete and better and it is that which is legislated." [*al-Fataawaa* (27/385-387)]

hump [38] All of that so that no one would pray in it and not toward it. And along with that, Sa'eed bin al-Musayyib and other than him rebuked al-Waleed for destroying the houses and entering them into the *masjid.*

So verily he (صلى الله عليه وسلم) prohibited *salaah* at the graves and towards them. Then it was related by Aboo Murthid al-Ghanawee who said: The Messenger of Allaah (صلى الله عليه وسلم) said: ***"Do not pray towards the graves, and do not sit on them."*** Collected by Muslim in his *Saheeh* and other than him. [39]

And from Aboo Sa'eed al-Khudree, from the Prophet (صلى الله عليه وسلم) who said: ***"The earth, all of it is a masjid, except the graveyard and the bathroom."***
It was collected by *al-Imaam* Ahmad, Aboo Daawood, at-Tirmidhee, and Ibn Maajah [40] and its *isnaad* is *jayyid.*

And it was related by at-Tirmidhee, Ibn Maajah, and other than them that the Prophet (صلى الله عليه وسلم) said: ***"There are seven places in which Salaah is not allowed..."*** and he mentioned from amongst them ***"the graveyard".*** [41]

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[38] Like the hump of a camel {Translator}

[39] Muslim (# 2251)

[40] Ahmad (# 11788), Aboo Daawood (# 492), at-Tirmidhee (# 317), and Ibn Maajah (# 745)

[41] At-Tirmidhee (# 346) and Ibn Maajah (# 746)

So this is some of what was narrated from the Prophet (صلى الله عليه وسلم). As for what has come from the Companions and the Taabi'een and the rest of *Imaams* of the Believers (by way of narrations) [42],

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[42] {Translator} Here we see an important foundation, mentioned by *Shaykhul-Islaam* (رحمه الله), that the way of Ahlus-Sunnah is to understand the Qur'aan and Sunnah through the understanding of the Companions of the Prophet (صلى الله عليه وسلم) and those who followed them perfectly. You will find many people praising and showing respect for the Companions, loving them, mentioning their stories and even narrating some of their sayings, but they won't take their understanding of the religion from them. And this is the distinction between Ahlus-Sunnah and those who oppose them from *ahlul-bid'ah*, as *al-Imaam* Ahmad (رحمه الله), in his *Usoolus-Sunnah*, said: "The foundational principles (*Usool*) of the Sunnah with us (the *Imaams* of Ahlus-Sunnah) are: Holding tightly to what the Companions of Allaah's Messenger (صلى الله عليه وسلم) were upon, and taking them as models to be followed." *Ash-Shaykh* Rabee' (حفظه الله تعالى) said: "In opposition to *ahlul-bid'a,* for indeed they only follow their desires and depend upon their corrupt intellects, or they claim that they rely upon the language of the 'Arabs or other than it from the corrupt deductions and analogies." [*Sharh Usoolus-Sunnah* (pg. 8)]

And *al-Imaam* as-Saaboonee (رحمه الله) said regarding the signs of Ahlus-Sunnah: "They follow the Prophet (صلى الله عليه وسلم) and his Companions. They follow the *Salaf as-Saaliheen* from the *Imaams* of the *Deen* and the scholars of the Muslims. They stick to what they adhered to in the clear truth of their religion." ['*Aqeedatus-Salaf* of as-Saaboonee]
And know that the *Salaf* used to only mention in their books of '*Aqeedah* those matters that distinguished the belief of Ahlus-Sunnah from that of *ahlul-bid'ah wal-ahwaa'* and not those matters that all of the Muslims were in agreement upon, to bring about *Furqaan* (the distinction between *Haqq* and *baatil*) and make the *Haqq* clear and manifest, until ***"it's night is like it's day"*** in it's clarity. *Shaykhul-Islaam* Ibn Taymiyyah said: "And from the concern of those who wrote (books) regarding the summarized '*Aqaa'id* according to the *madhhab* of Ahlus-Sunnah wal-Jamaa'ah, is that they mention what distinguishes Ahlus-Sunnah wal-Jamaa'ah from the Kuffaar and the innovators. So they mention affirmation of the *Sifaat*, and that the Qur'aan is the Speech of Allaah, not created, and that He, the Most High, will be seen in the Hereafter in opposition to the Jahmiyyah, from the Mu'tazilah and other than them. And they mention that Allaah is the Creator of the slave's actions and that He willed into being all of the creation, and that what Allaah willed was, and what He did not will wasn't, in opposition to the Qadariyyah, from the Mu'tazilah and other than them. And they mention the matters of the *Asmaa'* (the Names of Allaah) -

then it is abundant, so we will mention some of them:

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- and the a<u>h</u>kaam (*fiqh* rulings), and *al-wa'd* (that which Allaah has promised by way of reward) and *al-wa'eed* (the threat of punishment), and that the *mu'min* does not disbelieve simply due to a sin (he committed), nor will he abide eternally in the Fire, in opposition to the <u>Kh</u>awaarij and Mu'tazilah. And they actualize the saying (of Ahlus-Sunnah) in *Eemaan*, and they affirm the threat of punishment for *ahlul-kabaa'ir* (those who commit the major sins) generally, in opposition to the Murji'ah. And they mention the imamate of the four *<u>Kh</u>ulafaa'* and their virtues, in opposition to the Shee'ah from the Raafi<u>d</u>ah and other than them." [*Al-A<u>s</u>fahaaniyyah*, pg. 43-46]

Al-Bukhaaree said in his *Saheeh*: 'Umar saw Anas praying at a grave, so he said: "The grave! The grave!" He (Anas) said: "So I turned away from the direction of the grave." [43]

And 'Alee bin Abee Taalib said: "*Salaah* is not made in a bathroom, nor at a grave." It was mentioned by Aboo 'Abdillaah ibn Haamid. [44]

And it was also narrated from 'Alee bin Abee Taalib in *mawqoof* and *marfoo'* form that he said: "The most evil of the people are those who take the graves as *masaajid*."
It was related by 'Abdur-Razzaaq. [45]

And it was narrated from Ibn 'Umar and Ibn 'Abbaas the dislike of *salaah* at the graveyard. [46]

And it was narrated from Zayd bin Thaabit that his son died, and that a slave girl of theirs and a young boy bought gypsum and bricks. So Zayd said: "What do you want by that?" So he said: "I want to put plaster (over) his grave and build a *masjid* by it." So he said: "What a vile, despicable thing you've

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[43] Al-Bukhaaree mentioned it without its entire chain in the Book of *Salaah* (Chapter: Digging up and removing the graves of the *mushrikeen* of Jahaaliyyah and taking *masaajid* in their place). And 'Abdur-Razzaaq mentioned it in its entirety (1/404) and Ibn Abee Shaybah (3/372) with an *isnaad* that is *saheeh*.

[44] Collected by Ibn Abee Shaybah (3/374)

[45] 'Abdur-Razzaaq (1/405)

[46] The narration of Ibn 'Abbaas was collected by 'Abdur-Razzaaq (1/405)

done! [47] Do not get close to something that has been touched by the Fire." And he forbade him from building a *masjid* by it.

It was related by Harb al-Kirmaanee. [48]

And the *ahaadeeth* in regards to this issue are many. And indeed he (صلى الله عليه وسلم) [49] prohibited from elevating the graves and building upon them, and ordered the leveling of them. [50]

And it was narrated from 'Alee bin Abee Taalib, on the authority of Aboo Hayyaaj al-Asadee who said: 'Alee bin Abee Taalib said to me: 'Should I not send you to do what the Messenger of Allaah (صلى الله عليه وسلم) sent me to do? That I not leave a grave that is elevated except that I level it, and no statue except that I efface it."

(It was) related by *al-Imaam* Ahmad, Muslim in his *Saheeh*, and other than them. [51]

And in the narration of Ahmad [52] from 'Alee bin Abee Taalib, who said: "The Messenger of Allaah (صلى الله عليه وسلم) used to say in a *janaazah*: ***"Which of you will proceed to al-Madeenah and not leave in it an idol except that he breaks it, and no grave***

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[47] In the narration of Ibn Abee Shaybah: "What a repugnant and vile thing you have said"

[48] Collected by Ibn Abee Shaybah (4/554) from the *athar* of the Companion Zayd bin Arqam (رضي الله عنه).

[49] Dictated by the structure of the sentence {Translator}

[50] See *Saheeh Muslim* (# 2242, 2245)

[51] Collected by Ahmad (# 741), Muslim (# 2243)

[52] Collected by Ahmad (# 657)

***except that he levels it (to the ground), and no image except that he defaces it?"*** So a man said: "I will, O Messenger of Allaah!" He said: So he left and then came back. Then he said: "O Messenger of Allaah! I did not leave behind in it (al-Madeenah) any idol except that that I broke it, and no grave except that I leveled it (to the ground), and no image except that I effaced it." Then the Messenger of Allaah (صلى الله عليه وسلم) said: ***"Whoever reverts back to crafting anything like this has indeed disbelieved in what was sent down upon Mu<u>h</u>ammad."***

And it was narrated from Jaabir bin 'Abdillaah, that the Prophet (صلى الله عليه وسلم) prohibited building upon the graves.
Related by Muslim in his <u>*Sa*</u>*<u>h</u>ee<u>h</u>*. [53]

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[53] Muslim (2245)

{Translator} All of the narrations that *Shay<u>kh</u>ul-Islaam* has mentioned here show the prohibition of building *masaajid* (places of worship) upon the graves, sitting upon them, praying towards them, hanging lamps upon them, and taking them as *a'yaad* (places of gathering and celebration), and that those who do that are in opposition to Allaah's *Taw<u>h</u>eed*, and are cursed upon the tongue of His Messenger (صلى الله عليه وسلم), and that they resemble the Jews and Christians who did all of these prohibited matters with their prophets and their righteous ones.

You find that the two major Islaamic groups of our time today were founded by those who did these very actions that the Messenger of Allaah (صلى الله عليه وسلم) forbade and warned this Ummah against.

**Jamaa'atut-Tablee<u>gh</u>** were founded by Mu<u>h</u>ammad Illyas who built this *jamaa'ah* upon four *<u>s</u>oofee* paths: the Jishtiyyah, Naqshabandiyyah, Sahrawardiyyah, and the Qaadiriyyah, as is mentioned by the major Tablee<u>gh</u>ee-Deobandee, <u>Kh</u>aleel A<u>h</u>mad Sahaaranpooree [*al-Muhannadu 'alaal-mufannad*, pg.30]. Illyas used to sit in seclusion at the grave of Noor Mu<u>h</u>ammad al-Badaayoonee, and used to sit and meditate at the grave of 'Abdul-Qaddoos al-Kankoohee, a proponent of *wa<u>h</u>datul-wujood*. At-Tablee<u>gh</u> claim that their *da'wah* is actualizing the statement of *Taw<u>h</u>eed*, *Laa ilaaha illallaah* (nothing has the right to be worshipped -

And indeed the Prophet (صلى الله عليه وسلم) at first prohibited visiting the graves, then he allowed that and taught them what to say (when doing so).

And from Buraydah bin al-Husayb who said: "The Messenger of Allaah (صلى الله عليه وسلم) used to teach them when they would go out to the graveyards to say: ***"As-Salaamu 'alaykum, O inhabitants of these abodes (graves) from the believers and the muslims. Indeed we will, if Allaah wills, join you. We ask Allaah for al-'aafiyyah (well-being) for us and for you."***[54] And he (صلى الله عليه وسلم), if he visited the People of al-Baqee' or other than it, used

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- in truth except Allaah), but yet they have four (4) graves inside the *musalla* of their *masjid* and the main center of their *da'wah* in Nizamuddin, Delhi, including the grave of their founder, Muhammad Illyas. And they think that the meaning of *Laa ilaaha illallaah* to be affirmation of Allaah's *Ruboobiyyah* (Lordship), which is the same belief that the Mushrikoon and Iblees affirm.
[See *al-Mawridul-'Adhbuz-Zalaal* of *al-'Allaamah* Ahmad an-Najmee, pp. 284-286 and *al-Qawlul-Baleegh feet-Tah-dheeri min Jamaa'atit-Tableegh* of *Ash-Shaykh* Hamood bin 'Abdillaah at-Tuwayjiree (رحمه الله)]

And then there is Hasan al-Bannaa, the founder of **Ikhwaanul-Muslimeen** (and a follower of the Hasaafiyyah Shaadhiliyyah *soofee* order), who claimed that his *da'wah* was built upon "true belief, proper worship, and Jihaad in the Way of Allaah". Al-Bannaa and his companions would travel 20 kilometers (12.4 miles) by foot to visit the graves of ad-Dusooqee and Sinjar. And he used to go to the shrine of Sayyidah Zaynab to celebrate the *Hijrah* - one of the biggest dens of *shirk* in Egypt where people come to call upon her besides Allaah, make *Istighaathah* by her instead of Allaah, and make *tawaaf* around her grave. And all of this is recorded in their own books. [Refer to *al-Mawridul-'Adhbuz-Zalaal* of *al-'Allaamah* Ahmad an-Najmee, pp.141-154]

So these groups were founded upon these actions which the Messenger of Allaah (صلى الله عليه وسلم) prohibited and warned his *Ummah* against. Of course this is without mentioning the numerous innovations and deviations they have fallen into on top of that for which many of the scholars of Ahlus-Sunnah have declared both of these groups to be from the 72 deviant sects.
[54] Muslim (2257)

to say this.

And in a narration [55]: *"O Allaah! Do not prevent us from their reward, and do not put us to trial after them."*

And in a narration [56] : *"May Allaah forgive us and you. You have preceded us and we are left with the after effect (of your death)."*

So this and the like of it comprises the *salaam* upon them and the *du'aa* for them and for the one visiting them, and it is what he taught his Companions and is what the Sunnah has come with.

And Allaah knows best.

**From the words of Ibn Taymiyyah,**
may Allaah the Most High have mercy upon him
and upon all the Muslims.

[55] Collected by Ahmad (24425), Ibn Maajah (1546), and al-Albaanee declared this wording to be *da'eef.*
[56] Collected by at-Tirmidhee (1053) and declared *da'eef* by al-Albaanee.

*Glorified be your Lord, the Lord of Honor and Power.*
*(He is free) from what they ascribe to Him.*
*And peace be on the Messengers, and all praise*
*and thanks are due to Allaah,*
*Lord of al-'Aalameen.*

*O Allaah! Forgive and have mercy, and You are the best*
*of those who show mercy, O Allaah!"*

# A chapter regarding *al-Isti<u>gh</u>aathah*

فصل في الإستغاثة

**The following chapter** is contained in the collection of *rasaa'il* and *fataawaa* of *Shaykhul-Islaam* Ibn Taymiyyah (رحمه الله) found in the Maktabah ath-Thaahirriyah, and Kuwait University has a copy of it under number 6527, from page 281 to 282. In it is speech regarding *Tawheed* and the prohibition of *al-Istighaathah* by other than Allaah, and this chapter is a section from "*Mas'alatus-Samaa'd*" as comes in the manuscript. And "*Mas'alatus-Samaa'd*" has been published in *Majmoo' al-Fataawaa* (11/587), except that this chapter wasn't published with it, and was not published anywhere else, whether *Majmoo' al-Fataawaa* or other than it – according to the best of my knowledge - and was only reported in abridged form in *Mukhtasar al-Fataawaa al-Misriyyah* (pg.596). So I compared between it and the manuscript and corrected some of what was left out of the manuscript. Then I found another copy in the Library of Berlin in Germany – and it had many mistakes and was incomplete - with the number 4047, marker 51, and I have indicated the additions from it.

**Note:** What is between brackets is an addition from *Mukhtasar al-Fataawaa al-Misriyyah.*

Fawaaz Muhammad Ahmad al-'Awwadee

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عن النصارى ورهبانية ابتدعوها ما كتبناها عليهم وقال أبي بن كعب عليكم بالسبيل
والسنة فإنه ما من عبد على السبيل والسنة ذكر الله تعالى خاليا فاقشعر جلده
من مخافة الله إلا تحاتت عنه خطاياه كما تحات الورق اليابس عن الشجر
وما من عبد على السبيل والسنة ذكر الله خاليا ففاضت عيناه من خشية
الله تعالى إلا لم تمسه النار أبدا وإن اقتصادا في سبيل وسنة خير من اجتهاد
في خلاف سبيل وسنة فاحرصوا أن تكون أعمالكم إن كانت اجتهادا أو اقتصادا
على منهاج الأنبياء وسنتهم وأما قول القائل إن هذه شبكة يصطادون بها
العوام فهذا صدق فإن أكثرهم إنما يجعلونه شبكة لأكل الحطام والترؤس على
الرياسة كما قال الله تعالى فيهم يا أيها الذين آمنوا إن كثيرا من الأحبار ليأكلون
أموال الناس بالباطل ويصدون عن سبيل الله ومن يفعل هذا فهو من
أئمة الضلال الذين قيل فيهم يوم تقلب وجوههم في النار يقولون يا ليتنا
أطعنا الله وأطعنا الرسولا ويقولون ربنا إنا أطعنا سادتنا وكبراءنا فأضلونا
السبيلا ربنا آتهم ضعفين من العذاب والعنهم لعنا كبيرا وأما الصادقون
منهم فهم يجعلونه شبكة لمن يصطادونه ليخرجوه منها الصيد إذا دخل فيها
ما هو الواقع كثيرا أن الذين دخلوا في السماع المبتدع في الطريق ولم يكن
معهم أصل شرعي شرعه الله ورسوله أورثهم أحوالا فاسدة فمنهم من
خرج عن الطريق إلى الفسوق والعصيان ومنهم من بقي في أنواع من الفساد
ومنهم من ارتد عن الطريق أو منافق فيه ولا شك أن تصادفها النفوس
إلى الله تعالى وإلى عبادته ومحبته وطاعته والإنابة إليه والتوكل عليه والتوكل
عليه أحسن من السبيل الإسلامية والشريعة القرآنية والمناهج المحمدية
الموصلة إلى عين الحقيقة الجامعة لمصالح الدنيا والآخرة ولو كان غير
مشروع ولا مأمور به فالطريق أو الاتصاف له واستفتاح باب
الرحمة هو من جنس عبادة الرهبان ليس من عبادة أهل الإسلام والإيمان
ولا من عبادة أهل القرآن ولا من عبادة أهل السنة والإحسان فصل
فأما دعاء غير الله تعالى أو الاستغاثة بغير الله فلا يجوز وإن جاز التوسل
بالإنسان برسول الله صلى الله عليه وسلم يجوز أن يقول اللهم إني أسألك
وأتوسل إليك بنبي الرحمة يا محمد يا رسول الله إني أتوسل بك إلى ربي في
حاجتي لتقضيها اللهم شفعه في ولا يجوز أن يقول يا رسول الله اغفر
لي ولا ارحمني ولا تب علي ولا أغثني ولا انصرني ولا أعني ولا يجوز أن
يدعى بالكلية إلا الله ولا يعبد إلا الله وحده قال الله تعالى وأن المساجد

**Copy of the first page of the manuscript**

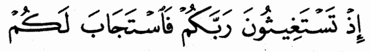
# Chapter

*Shaykhul-Islaam* Ibn Taymiyyah (رحمه الله) said:

"Then as for *Du'aa* to other than Allaah the Most High or *Istighaathah* (seeking help, relief, and deliverance from difficulty) [57] from other than Allaah, then this is not allowed, even if it is allowed for a person to seek a means of nearness (to Allaah)

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[57] {Translator} *Al-Istighaathah* is seeking *al-ghawth* (relief, rescue, aid, help), and it is *du'aa* during the state of extreme difficulty, like when facing an enemy, the removal of harm, or rescue from danger, and the like of that. The difference between *Istighaathah* and *Du'aa* is that *Du'aa* is more general in the fact that it is done in times of difficulty and ease, whereas *Istighaathah* is only in times of extreme difficulty. Allaah the Most High said:



**"(Remember) when you sought help of your Lord and He answered you."** [*al-Anfaal* (8):9]

And *Istighaathah* is of two types:

(1) *Istighaathah* in that which no one has the capability to do except Allaah. This is Allaah's sole right, and directing it towards other than Him is *shirk al-akbar* (the major *shirk*) that expels one from the Religion.

(2) *Istighaathah* from the creation in that which they have the capability to do, with the conditions that the one that *al-ghawth* is being sought from must be *qaadir* (have the ability to help or rescue), living, and he must be present, though it can be sought from one who is absent in specific situations, like calling him or sending him a message asking him for help.

As for *Istighaathah* by the dead, or by the living who are not present and do not have the ability to help, then this is *shirk* and is not allowed. See *Majmoo' al-Fataawaa* (1/103-104, and 112). The reader may also refer to *Sharhu Thalaathatul-Usool* of *al-Imaam* Ibn 'Uthaymeen (pg.65-66) and *Ithaaful-'Uqooli bi-sharhith-Thalaathatil-Usool* of *Shaykh* 'Ubayd bin 'Abdillaah al-Jaabiree (pg.86) for further detail.

by the Messenger of Allaah (صلى الله عليه وسلم) [meaning: in the time of his life, not after his death – and for that reason it has not been reported from the *Salaf* that they sought to gain nearness (to Allaah) by him after his death - an example is [58]] that he says: 'O Allaah! Verily I ask of You and seek nearness to You (by Your Prophet Muhammad[59] ) by the Prophet of Mercy, O Muhammad! O Messenger of Allaah! Verily I seek nearness to your Lord by you in regards to my need so He will fulfill it for me. O Allaah! Accept his intercession on my behalf [according to the *hadeeth* of the blind man, if it is authentic[60] ]. And it is not permissible to say: "O Messenger of Allaah! Forgive me", nor (is it permissible to say) "have mercy upon me", "accept my repentance", "help me", "assist me", "rescue me" [nor "open my eyes from blindness so that I may see with them"]. [61]

And it is not allowed for one to call upon anyone other than Allaah [Alone], nor worship anyone except Allaah Alone [without ascribing to Him any

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[58] In the manuscript: so it is permissible.

[59] An addition from the copy in Berlin.

[60] Collected by Ahmad (28/478) and at-Tirmidhee (3587), an-Nasaa'ee in *Al-Kubraa* (9/244), and Ibn Maajah (1385), declared *saheeh* by at-Tirmidhee and al-Albaanee.

[61] {Translator} *Shaykhul-Islaam* Ibn Taymiyyah said: "For indeed what is negated for him [the Prophet- صلى الله عليه وسلم] and other than him from the Prophets and the Believers is that nothing is sought from them after death, and nothing is sought from them in (their) absence, not by the term *Istighaathah*, and not by *Isti'aadhah*, nor other than that. And not seeking from them what no one has the ability to do except Allaah is a ruling which is firmly established by textual evidence (from the Qur'aan and Sunnah) and *ijmaa'* of the scholars of the *Ummah*, along with the indication of that by the intellect." *al-Istighaathah fir-Raddi 'alaal-Bakree* (2/619)

partner]. Allaah the Most High said:

وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا

**"And the *masaajid* are for Allaah (Alone), so do not call upon anyone along with Allaah."**
[*Al-Jinn* (72):18]

And He, the Most High, said:

قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِهِۦ فَلَا
يَمْلِكُونَ كَشْفَ ٱلضُّرِّ عَنكُمْ وَلَا تَحْوِيلًا
﴿٥٦﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ
رَبِّهِمُ ٱلْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ
رَحْمَتَهُۥ وَيَخَافُونَ عَذَابَهُۥٓ ۚ إِنَّ عَذَابَ رَبِّكَ
كَانَ مَحْذُورًا

**"Say (O Mu<u>h</u>ammad): "Call upon those whom you claim [to be gods] besides Him, they have neither the power to remove harm from you nor**

**even to shift it from you (to another person). Those whom they call upon (besides Allaah) desire (for themselves) means of gaining nearness to their Lord (Allaah) as to which of them should be the nearest, and they hope for His Mercy and fear His Punishment. Verily, the Punishment of your Lord is something to be afraid of!"** [*al-Israa'* (17):57]

'Abdullaah bin Mas'ood (رضي الله عنه) said: "People used to make *du'aa* to the Angels, and 'Uzayr and *al-Maseeh* (the Messiah, 'Eesaa bin Maryam), so Allaah the Most High said: Those whom you call upon, they try to get close to Me just like you try to gain closeness to Me. And they hope for My Mercy just like you hope for My Mercy, and they fear My Punishment just like you fear My Punishment. [62]

And Allaah the Most High said:

مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ ٱللَّهُ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا۟ عِبَادًا لِّى مِن دُونِ ٱللَّهِ وَلَٰكِن كُونُوا۟

[62] See the *Tafseer* of Ibn Jareer at-Tabaree (14/628)

رَبَّٰنِيِّـۧنَ بِمَا كُنتُمْ تُعَلِّمُونَ ٱلْكِتَٰبَ وَبِمَا

كُنتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرَكُمْ أَن تَتَّخِذُوا۟

ٱلْمَلَٰٓئِكَةَ وَٱلنَّبِيِّـۧنَ أَرْبَابًا ۗ أَيَأْمُرُكُم بِٱلْكُفْرِ

بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ

**"It is not (possible) for any human being to whom Allaah has given the Book and *Al-Hukma* (the knowledge and understanding of the laws of religion) and Prophethood to say to the people: "Be my worshippers rather than Allaah's." On the contrary (he would say): "Be *Rabbaaniyeen* (learned men of religion who practice what they know and also preach to others), because you are teaching the Book, and you are studying it. Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allaah's Will?"**

[*Aali-'Imraan* (3):79-80]

And He (سبحانه وتعالى) said:

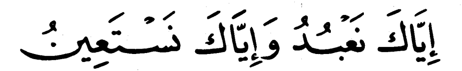
ٱتَّخَذُوٓا۟ أَحْبَارَهُمْ وَرُهْبَـٰنَهُمْ
أَرْبَابًا مِّن دُونِ ٱللَّهِ وَٱلْمَسِيحَ
ٱبْنَ مَرْيَمَ وَمَآ أُمِرُوٓا۟ إِلَّا
لِيَعْبُدُوٓا۟ إِلَـٰهًا وَٰحِدًا ۖ لَّآ إِلَـٰهَ إِلَّا
هُوَ ۚ سُبْحَـٰنَهُۥ عَمَّا يُشْرِكُونَ

**"They (the Jews and Christians) took their rabbis and their monks to be their lords (*arbaab*) besides Allaah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allaah), and (they also took as their Lord) *Al-Maseeh* (the Messiah), son of Maryam, while they were not commanded to worship none but One *Ilaah. Laa ilaaha illaa Huwa* (none has the right to be worshipped in truth but He). Glorified and exalted is He from what they associate as partners (with Him)."**
[*At-Tawbah* (9):31]

So it is not permissible that one call upon anyone from [the Angels, nor from the Prophets, so how]

(can he call upon anyone from [63] ) the *mashaayi<u>kh</u>*?! But the right of the Messenger (صلى الله عليه وسلم) upon us is that we believe in him, and we honor and revere him and we obey him and we follow him, and that he be more beloved to us than our own selves and our families and our wealth [and our children], and he comes first before our own selves. And for the leaders, from the *Mashaayi<u>kh</u>* and the *'Ulamaa'*, the kings and rulers, are rights, but [64] (these rights are) by his virtue in regards to what Allaah and His Messenger have ordered.

And as for *al-'Ibaadah* (worship), *al-Isti'aanah* (appealing for aid and assistance), *at-Tawakkul* (total trust and dependence), *al-Inaabah* (turning repentantly), *at-Taqwaa* (piety and fear of Allaah), *al-<u>Kh</u>ashyah* (awe, or dread), *ad-Du'aa* (supplication), *at-Ta<u>d</u>arru'* (humbling oneself and earnestly beseeching Allaah with fear and reverence), *al-Isti<u>gh</u>aathah* (seeking help and deliverance), and the like of that are for Allaah Alone, without any partner, as He said, the Most High:



**"You Alone we worship, and You Alone do we ask for help."** [*Al-Faati<u>h</u>ah* (1):5]

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[63] An addition from the copy in Berlin.

[64] In the printed copy: "all according to"

And He said:

وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ وَيَخْشَ ٱللَّهَ وَيَتَّقْهِ

**"And whosoever obeys Allaah and His Messenger, fears Allaah, and keeps his duty (to Him)..."** [*An-Noor* (24):52]

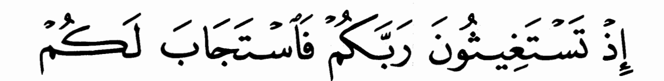
So *taa'ah* (obedience) is for Allaah and His Messenger, and as for *al-Khashyah* and *at-Taqwaa* then they are for Allaah Alone.

And Nooh (عليه السلام) said:

أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ

**"And that you should worship Allaah (Alone), be dutiful to Him, and obey me."** [*Nooh* (71):3]

And He, the Most High said:



**"(Remember) when you sought help (*Istighaathah*) of your Lord and He answered you."** [*Al-Anfaal* (8):9]

And He, the Most High, said:

فَٱعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ

**"So worship Him (Alone) and put your trust in Him."** [*Hood* (11):123]

And [Shu'ayb (عليه السلام) [65] ] said:

عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

**"In Him I trust and unto Him I repent."** [*Hood* (11):88]

[65] An addition from the copy in Berlin.

And He said:

وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ

**"And in Allaah should the believers put their trust."** [*Aali-'Imraan* (3):122]

And the Prophet (صلى الله عليه وسلم) said: ***"Let one of you not say: what Allaah willed and what Muhammad willed. But (instead) say: what Allaah willed, then Muhammad."***[66]

And a man said to him: "What Allaah has willed and what you have willed." So he said***: "Are you making me a rival with Allaah?! Rather (say)*** [67]***: What Allaah Alone has willed."***[68]

And he said (عليه السلام)[69] : ***"Do not exaggerate in praising me like the Christians exaggerated in the praise of 'Eesaa Ibn Maryam. Indeed I am only a servant of Allaah, so say (regarding me): Servant of Allaah and His Messenger."***[70]

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[66] Collected by Ahmad (34/296), ad-Daarimee (2741), Ibn Maajah (2118), an-Nasaa'ee in *Al-Kubraa* (9/361) by routes from 'Abdul-Malik from Rabee' bin Hiraash from Hudhayfah bin al-Yamaan. It was declared *saheeh* by al-Booseeree in *Itihaaful-khayratil-Maharah* (5/361) and al-Albaanee in *As-Silsilah As-Saheehah* (1/264)

[67] An addition from the copy in Berlin.

[68] Collected by Ahmad (3/339), Ibn Abee Shaybah (8/627), an-Nasaa'ee in *Al-Kubraa* (9/362), Ibn Maajah (2117) by way of al-Ajlah from Yazeed bin al-Assim from Ibn 'Abbaas. Declared *saheeh* by *Shaykh* al-Albaanee in *As-Saheehah* (1/266)

[69] An addition from the copy in Berlin.

[70] Collected by al-Bukhaaree (3445)

And likewise it is not allowed for anyone to swear an oath by the grave of his father [nor by his father's life], nor by his own life. And it is not allowed for anyone from Allaah's creation to swear by the life of his *shaykh*, and not by the life of his head, nor the life of his *shaykh*'s head, and not by the bounty of the sultaan, nor by the sword, nor by other than Allaah the Most High. Allaah's Messenger (صلى الله عليه وسلم) said: ***"Whoever swears (an oath) then let him swear by Allaah or let him remain quiet."***

Collected by both of them (al-Bukhaaree & Muslim) in the two *Saheeh*s. [71]

And he said (صلى الله عليه وسلم): ***"Whoever swears by other than Allaah, then he has committed shirk with Him."***

Reported by at-Tirmidhee and he said: a *saheeh hadeeth* [72] .

And 'Abdullaah bin Mas'ood (رضي الله عنه) said: "That I swear by Allaah while lying is more beloved to me than I swear by other than Him while telling the truth." [73] And that is because if he swore by Allaah, then he has combined the sin of *al-Kadhib* (lying) along with the good deed of *Tawheed*. And if he were to swear by other than Him he would have combined along with *as-Sidq* (truthfulness) the sin of *shirk*, and *Tawheed* is greater than *as-Sidq*, and *shirk* is greater than *al-Kadhib*.

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[71] Al-Bukhaaree (2679) and Muslim (1646)

[72] At-Tirmidhee (1535), declared *saheeh* by *Shaykh* al-Albaanee

[73] Collected by 'Abdur-Razzaaq (8/469) and Ibn Abee Shaybah (5/29)

And 'Umar bin al-Khattaab (رضي الله عنه) used to race with Ibnuz-Zubayr, so when 'Umar would defeat him, he said: "I defeated you, by the Lord of the Ka'bah." And when Ibnuz-Zubayr defeated him he said: "I defeated you, by the Ka'bah." So 'Umar (رضي الله عنه) said to him: "If I knew that you (really) intended that by your oath I would have beaten you." [74]

So it is upon the Muslims to know the *usool* (fundamental principles) of their *Deen* and it is the *Tawheed* of Allaah and His *'Ibaadah* (worship) Alone without any partner, and the *furoo'* (those matters that follow after the *usool*) of their *Deen,* in their *shar'* (legislation), and their *minhaaj* (methodology), for (all of) that is from the *Deen* that Allaah sent Muhammad (صلى الله عليه وسلم) with.

So we ask Allaah *al-'Atheem* to grant us and all of the Muslims success by His Favors, His Generosity, and His Bounty, He is the Most Merciful of those who show mercy."



[74] Collected by 'Abdur-Razzaaq (8/468) in lengthened form and it's *isnaad* is *saheeh*, and it was collected by al-Bayhaqee in *as-Sunan al-Kubraa* summarized (10/29).

## An Additional Section on *Al-Istighaathah*

*Shaykhul-Islaam* Ibn Taymiyyah (رحمه الله تعالى) said [75] :

"And it is not permissible for one to make *Istighaathah* by someone from the *mashaayikh* who are not present, nor those who are dead. For example, he says: 'O so-and-so, my *sayyid*! Rescue me, and help me, and protect me', or 'I am in your debt', and the like of that.

Rather all of this is from the *shirk* which Allaah and His Messenger have forbidden, and its prohibition is from that which is known by necessity from the *Deen* of Islaam. And those who make *Istighaathah* by those who are not present and the dead at their graves, and other than their graves – since they are akin to the idol worshippers – shaytaan began to misguide and lead them astray, just as he misguides the worshippers of the idols and leads them astray.

So the *shayaateen* take the form of the one *Istighaathah* is being sought from and address them with things from manifestations of what is unseen, like the *shayaateen* addressing the fortunetellers, and

[75] {Translator} This section has been taken from *Qaa'idatun Jaleelatun feet-Tawassuli wal-Waseelah* of *Shaykhul-Islaam* (pp. 360-362, #901-909 ), study and checking by *ash-Shaykh*, *al-'Allaamah* Rabee' bin Haadee al-Madkhalee (Daar al-Imaam Ahmad). I have added it for additional benefit in the subject of *Istighaathah*.

some of that [which they narrate to the fortunetellers] is truthful, but there has to be in that what is lying and falsehood. Rather lying is more than truthfulness.

And the *shayaateen* fulfill some of their needs for them, and protect them from some of the things they dislike, so one of them will think that the *shaykh* [he calls upon] is the one that came from the unseen to do that. Or he thinks that Allaah the Most High made an angel appear in his [the *shaykh*'s] image (and he) did that [action that protected him, saved him, or fulfilled his need].

And one of them says: 'this is the *shaykh*'s secret and his status!', and indeed it is only the shaytaan appearing in his image in order to misguide the *mushrik* by him, the one from whom *Istighaathah* is being sought, just as the *shayaateen* enter into the idols and speak to those who worship them and fulfill some of their needs, like was the case of the idols of the pagan 'Arabs. And today that is present amongst the *mushrikeen* from the Turks and al-Hind (India) and other than them.

And I [*Shaykhul-Islaam* Ibn Taymiyyah] know of several incidents regarding people who made *Istighaathah* to me and other than me in our absence, so they saw me or someone else whom they made *Istighaathah* by, we came in the air and we removed from them (the danger or difficulty that afflicted them), and when they informed me of that, I clarified to them that it was only a *shaytaan*

presenting itself in my image, and the image of other than me from the *shuyookh* who they made *Istighaathah* by, so that they will think that that is from the *shaykh*'s miracles, so their determination and intent to make *Istighaathah* by the *shuyookh* who are not present and those who are dead strengthens.

**And this is from the biggest reasons by which the *Mushrikoon* and idol-worshippers commit *shirk*.**

And likewise (there are) those from amongst the Christians who make *Istighaathah* by their *shuyookh* whom they call *al-'Ullaas*. They also see the who comes in the image of that Christian *shaykh* whom they make *Istighaathah* to, so he fulfills some of their needs.

And those who make *Istighaathah* by the *amwaat* (the dead) from the Prophets and the *saaliheen* (the righteous), and the *shuyookh*, and the household of the Prophet (صلى الله عليه وسلم), the aim of one of them is that some of these affairs come upon him, or he tells them of some of these affairs, so he thinks that that is a miracle and something extraordinary due to that action.

And from those people is the one who comes to the grave of the *shaykh* who he worships as a partner (with Allaah) and he makes *Istighaathah* by him, so then food or some kind of provision, or a weapon, or other than that from what he asks him for, descends upon him from the sky, so he thinks that (this) miracle was performed by his *shaykh*, and

all of it is only from the *shayaateen.*

**And this is from the greatest reasons for which the *awthaan* (idols) are worshipped."**

